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Korea Student Number

SPECIAL ARTICLES

Christian work among Students in
Non-Christian Schools

Rev. Wm. C. Kerr

Student Evangelistic Bands

Rev. E. M. Mowry D. D.

They Speak for Themselves

Rev. R. C. Coen

The English Bible Class

Miss Marian Kinsler

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Mr. B. P. Barnhart

SEPTEMBER, 1937.

SEOUL, KOREA.

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Vacation Preaching Band of Union Christian College

THE KOREA MISSION FIELD

A Monthly Journal of Christian Progress

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Korean Students and Schools

THIS NUMBER of the Korea Mission Field is devoted to the students of Korea. We have good reason to be proud of both the amount and the quality of education which has been given and is still being given in Korea under Christian auspices. The latest statistics of the Federal Council in Korea, which include the figures for the six constituent Missions and the two National Churches (Presbyterian and Methodist) indicate that there is a total of 768 schools with an enrolment of 86,552 pupils of all ages and grades. Of these 228 are kindergartens with 11,189 children; 358 are unclassified schools (including night schools) with 17,486 pupils; 340 are primary schools, up to the 6th grade, with 47,500 pupils; two are men's colleges with about 500 pupils, and one is a women's college with about 300 pupils. In addition to these there are the schools of the Roman Catholic Missions, and some others for which I do not have the statistics. It is, no doubt, a safe estimate to say that there are a thousand schools of all grades and kinds in Korea giving education under Christian auspices to some 100,000 pupils annually.

Then there are the tens, yes hundreds, of pupils in the other private and the government schools in Korea who constitute a challenge to the Christian church and offer an oppor-


tunity to it. These students of all grades are rapidly increasing both in numbers and importance. What they are doing and thinking, and what is being done for and with them is of great concern to both the church and the state. It is the purpose of these articles to throw some light upon the interests and activities of these students, especially those of the upper grades and the colleges; to show what is being done now, and might be done more, for them; and to face some of the problems relating to them and their education.

Such articles cannot fail to be of interest to our readers at all times, but they should prove to be of more than usual interest just now when the whole matter of education under Mission and church auspices is being so earnestly and widely discussed. Whatever happens to our schools in the future, we shall be eternally grateful for the wonderful opportunities that have been ours during the past fifty years; for the fruitage of those years, past, present, and yet to come; and for the appreciation and support of the government and people of this land. It would be hard to find a place where the opportunities have been so great; the fruits so abundant; and the co-operation so whole-hearted as has been the case in Korea. Surely God has been good to us.

ROSCOE C. COEN

Christian Work among Students in Non-Mission Schools

WILLIAM C. KERR

HEN A MISSION is conducting schools of its own, its resources are taxed to maintain such an educational system, and still more so if the government or public opinion is continually demanding improvements. Little strength is left for making or holding contacts with other schools.

Yet such contacts would be very valuable. Here are large student bodies which go through the other schools of the city with scarcely more than a bare knowledge,—except in a few individual cases,—that Christian institutions exist. The ranks of the government services, of business firms and the faculties of the schools of the country are being recruited largely from the graduates of these non-Mission schools. The touch of the Christian forces on society is going to be very limited if it is confined just to the institutions that they are carrying on by themselves.

When the future of Mission Schools is in jeopardy there is all the more reason for thinking of the wisdom of securing points of contact with other schools and laying plans for realizing this aim. It may be that in time private schools will give way entirely to governmental and public schools. When that day arrives, if it ever does, what will be the relation between the Church and the youth who are pressing on toward leadership in all the affairs of the country?

The problem is not so remote as that. Even while Mission schools are in existence, the spiritual and moral needs of this much larger student population should be realized and met just so far as possible.

This present article does not pretend to give a history of the concrete experiments that have been tried along this line, some to be abandoned all too soon and some to go on to a greater or less degree of success.

It will rather deal in a general way with some of the methods that are likely to prove effective. Hostels, student centers, Bible classes, visitation in student dormitories and boarding houses, and teaching positions in non-Mission schools are all methods that have been tried. Success or failure in one center does not mean that a like result will follow in another place. What has failed in one place may succeed in another, and what has succeeded in one place cannot be counted on to bring success everywhere.

A hostel under Christian leadership has a great chance for doing good. It must be under good management or it may be a financial failure. Skillfully conducted, the board money received from the members of the group may be sufficient to keep it going. Personality and business acumen are apt to be larger assets than a liberal bank account. The difficulty comes when a single member or a clique starts to divert the home from its original purpose and sow the seeds of dissatisfaction. It is not easy to get such trouble-makers out, and the experiment may be wrecked in the process. But when the experiment is carried through consistently, the living together, the eating together, the times of worship and Bible study, the mutual help in times of emergency and the competition set up to the allurements of the city for the lonely student away from home, will all prove to be a boon to the favored few who have found a place in the hostel.

Wider, though not such deep, contacts may be made when a room of a home situated in a student neighborhood can be opened up as a student center, a place in which students will find a welcome and to which they will form the habit of coming. A library, magazines, games, discussion and study groups

CHRISTIAN WORK AMONG STUDENTS IN NON-MISSION SCHOOLS

all help to make such a place attractive. Those who have been interested bring their friends, and the influence spreads in ever widening circles.

Occasionally it will be possible to start a Bible study and discussion group right in the school itself. Such classes are not at all uncommon. Especially may this idea be worked out along with the organization of a student Y. M. C. A. Which of the two comes first does not matter. They can be mutually helpful, and the Bible class may easily be the most active part of the student organization.

The class has an influence beyond its own membership. Men who have entered the school as Christians have been held to their faith by the existence of religious work in the school; others who have entered Bible classes because of an interest in English have come to have a vital interest in the subject matter itself; and the existence of Christianity is made concrete on the campus. One valuable by-product of such a class is the way in which Japanese and Korean students are brought together and work out a basis of comradeship such as they may not achieve in other branches of the academic life.

Visits to the students in their boarding houses may be very helpful, though a lack of tact or arrival at the wrong time should be guarded against. If the visitor can find out the cases of emergency, when a relative has died, when financial disaster has come, when some special temptation has arisen, when illness has broken the record of school attendance, his visit is almost certain to bring help.

Access may be secured to the student body through the offer to give an address on some matter that the educational authorities will recognize as of value to the students. As an example of this, Dr. Hennigar of Tokyo, who tours Japan in the interests of temperance, has been able during the month of June to speak in almost fifty schools in Chosen, the entire student body and the faculty as well making up the audience in most cases. A knowledge of the Japanese language is almost

essential for this purpose; but in a school that is interested in the study of English an address in English, afterwards interpreted into Japanese, may be a drawing card.

There is one more possible method on which this article would put the main emphasis. Not that it is the very best, but that it is worth special study in case any of the Mission schools goes out of existence. This is the getting of a position on the teaching staff of some school as instructor in English. To an educationalist this may easily prove a most interesting and worth-while piece of work. This country is interested in the study of English. There are several Westerners in such teaching positions. Schools not now employing teachers from abroad might well be attracted to the proposition if it were presented to them.

In this matter there are similarities and dissimilarities to the work of teaching in Mission schools. One has the advantage of not being burdened with the cares of administration and finance. There may even be an income, which can be applied to his work in the Mission.

While the class hour must not be used for any other purpose than that for which the teacher has been engaged, still there are ways of making one's influence felt. He is known as a Christian. He can work with the student Y, if there is one, or help to form one if it is not already in existence. He is more or less free in his choice of the subject matter to be used in the classroom. When Christmas is approaching, for instance, the class is apt to clamor for a talk on that holiday if for no more noble a purpose than to get out of the assigned lesson for the day. A talk on the holiday may be used as the basis for a composition later on. The students will often reveal their hearts in their compositions and make openings that can be used later in private conversation. The teacher gets a certain amount of prestige through being connected with the school, and this will help him in contacting other student groups. He will soon have a

wide area of influence as the graduates scatter here and there about the country.

Any direct evangelistic results that are attained from work in such schools will be far removed from the hot-house variety,

Decisions for Christ will be made against great opposition and often ridicule. Above all, the students in those schools ought to have their chance. Shall we give it to them?

Student Evangelistic Bands

E. M. MOWRY

THE VITALITY of the church is measured by its evangelistic fervor. Humanly speaking, the greatest force at work for the evangelization of the Korean people is the Korean church. The spirit of evangelism has been a very strong characteristic of the church of Korea. The younger people of the church have shared this with the older people of the church. They have not fallen behind their elders in their zeal to make Christ known to their fellow young people and the students in the church schools have been leaders and set the pace for others. It is hoped that this brief account of this one phase of their vacation work will stir up in our hearts an active appreciation of the work they have done during the past years as an active organ of the church and a feeling of sorrow if conditions are brought about whereby this sacrificial service will no longer be possible.

Because of the limited information the writer has of this activity, the present account will be confined to the schools connected with the Northern Presbyterian Mission. Evangelistic bands have gone out during the summer vacations and sometimes during the winter vacations from the Chosen Christian College, the Union Christian College, the Soong Sil Academy in Pyengyang and from the Sinsung Academy (boys) and the Posung Academy (girls) in Syenchun. These schools have also done a large work in the Daily Vacation Bible Schools, as have the other schools of the mission that have not sent out regularly organized bands. Because of the youthfulness of

the academy students of today, it has not been so easy for them to get the confidence of the churches as it was 15 or 20 years ago. For this reason the academy bands always take with them one of their teachers to assist in the public speaking. The bands from the two colleges mentioned above are usually composed entirely of students.

These bands consist of from two to six people. In the larger bands there are two or three for preaching, two or three for music, and one for work with children. Their trips during the summer vacations last about three or four weeks. Usually they spend only one day at a church, but sometimes three or four days are given to one church. Sometimes they touch some of the larger churches in easy access by rail or bus, but more often they go to the smaller churches often located in out-of-the-way places and in mountain regions sometimes separated from each other by distances of twenty to seventy or eighty li, which distances must be traveled by foot and often in the rainy season. Frequently bands have gone into Manchukuo to visit the Korean churches there. Often have they gone to the islands of the sea, and often have they been commissioners of good will from the North to the South.

The Posung Girls' School sent out for the first time last summer their glee club with two evangelistic speakers of their own number. They were enthusiastically received everywhere by large crowds, and besides the spiritual blessings they were able to impart, their music gave a great deal of pleasure to the

STUDENT EVANGELISTIC BANDS

people who had never had such a privilege before.

The members of the men's bands spend an hour or two in the evenings calling at the houses of the villages within a radius of four or five li from the church giving out tracts and inviting the people to church. Usually the attendance is several times more than the churches have at their regular church services. When the church buildings prove too small the great outdoors is used for the meeting place.

Usually the messages are well received, but often some opposition is shown by a small intoxicated group, or by a group of communists or others who feel that preachers have come to turn their world upside down. Many are the things that would discourage if a strong inner urge did not impel onward. Late meetings at night resulting in short hours for rest, an early start in the morning for a long walk to the next church, often through rain and mud or in the hot sun; all these endured while their fellow students may be spending their vacations in pleasure or ease. But the joy of doing something that will bring new visions of life to their fellow countrymen, the joy of preaching the gospel of deliverance from sin and peace with God more than counter balance all the afflictions that are but temporal. They have seen many men renew their allegiance to God and righteousness and many men accept Christ as their Saviour for the first time. They have often seen the encouragement that came to small groups that are struggling to keep the light of Truth burning in very discouraging conditions. They have seen the Christian message and cause enhanced in places where it had made very little impres-

sion. They have been recipients of many expressions of gratitude. This gratitude led one man who had lost his all in former troubles to show his appreciation in a very substantial way. During the troublous times his fellow Christians had all fled, leaving only the church building in a small mountain village of only seven houses. After three years he returned and repaired the house, used formerly for the church, to be used as his own living quarters. His labours provided only a hand-to-mouth existence of millet. He was so grateful for the visit of the band that brought together from the neighboring hamlets about 200 people to his little church of only about twenty attendants, that he gave up his work for three days to carry the baggage over the mountains to the next two churches the band was to visit.

This same gratitude led another man one hot day to hire an auto and take the band to the sea shore about sixty miles distant for a day's rest and refreshment and then deliver them to the next church for the evening engagement. Their hearts have been gladdened oftentimes a year or two after the trip by letters from people who were led to live the Christian life by their ministrations.

The traveling expenses for such trips are in large part raised by the students themselves, either from the Student Y. M. C. A. fees or by special offerings, and in part by churches in cities where the schools are located, and by gifts from individuals. Whether any one has given much or little, it is a satisfaction to know that good is done not only to the churches and to people who have the gospel preached to them, but also that to the messengers have come rich spiritual blessings.



They Speak for Themselves

(A Composite Picture of Korean College Students)

ROSCOE C. COEN



ATTEMPTS TO SPEAK for youth are common in every country and in all ages. It is a common occupation of grown-ups. But youth is usually reticent about speaking about itself. No doubt this reticence arises from a variety of causes; the things the elders say about the young (much of which is none too complimentary); the feeling youth has that there is little to say about itself, and that the truth would almost certainly be discredited; or perhaps even a tendency to take pleasure in appearing to be worse than the truth would indicate.

If one wishes to break through these barriers and overcome this reticence he must convince the young people concerned of his hearty sympathy for them, of his absolute honesty with them, of his unmistakable interest in them, and his thorough devotion to them. When such confidence has been obtained and such mutual relations established, and only then, will youth speak, telling the truth, the whole truth, and nothing but the truth.

Not long ago, after a year of teaching English Composition to a class of thirty college students, I attempted, I believe with considerable success, to create conditions favorable to getting a brief, truthful autobiography from each one of them. The results were both informing and inspiring to me, and seem well worthy of a wider publicity. A summary of the contents of these papers would seem to give a fairly accurate composite picture of the best young manhood of Korea to-day. Herein can be found the answers from their own pens as to their heritage, their past struggles, their present conditions, and their future ambitions. In other words, what they have been, what they are, and what they, in their heart of hearts, hope to be.

The sacred promise I made to them that

their names would not be revealed; the intimate nature of the facts disclosed; and the utter confidence reposed in me as their teacher and friend,—all these forbid that I should quote directly by name from their productions. Nor is such quotation either necessary or desirable, for it is not a picture of any one of them I would paint for you, but a picture of them all.

Most of these boys were born about the time of the World War, and have been reared in the post-war conditions of Korea. They come from almost every walk of life and condition of living, and thus represent a fair cross section of the youth of Korea. Some were gentle born and grew up in comparative ease; others were born and reared in peasant homes where poverty stalked and hard labour was the daily routine for all members of the family; still others were the children of teachers and preachers and from infancy lived in an atmosphere of high thinking and noble struggle in straitened circumstances; but all of them, whether from humble huts or peaceful palaces, record cherished memories of happy childhood days and pay high tribute to, at least, one person,—a grand-father, a grand-mother, a mother or father, a brother, sister, or teacher—who has been a source of inspiration, a helper, and a guide.

Before I let their own words tell their own story, I must indicate one respect in which these particular boys are not truly typical of the whole of Korea's young life—most of them are from Christian homes. This one fact alone makes them different. Their ideals of life; their thirst for knowledge, and their willingness to strive for its acquirement; their resolve to live for unselfish purposes; etc. are very largely the result of this Christian heritage and training. It is a remarkable fact, and

one of which we are naturally proud, that the number of Christian pupils in the schools is out of proportion to the percentage of Christians to the total population of the land.

The following quotations, taken at random from the papers of many different boys, will serve to illuminate and illustrate the general statements made above concerning the heredity, environment, training, ideals, and aims of these boys.

"My home was in a tranquil suburb of Seoul. Children were running around the vegetable gardens ; women were washing at the stream-side ; and on summer days, passers-by, getting out from the sunshine, were resting under the huge tree which was the pride of our village. As a bashful infant, the only child of young parents, I grew up solitarily and happily in this town." A beautiful picture happily painted for us !

A rather different setting is given in the following ;

"The members of my family were six ; grand-parents, parents, and a sister. They were good peasants. My father was a graduate of high school, and a teacher in a country primary school. When I was but five years old, I began to study Chinese characters and literature from my grand-father, who was a great Chinese scholar of his time.

"When I was in the fourth year class in High School, I was elected as president of the school Y. M. C. A., and also as manager of an athletic group. At that time I organized a Bible class with more than 40 members. When I found myself in a non-Christian or an anti-Christian atmosphere, I made up my mind that I would not let it invade my life. I prayed and prayed when I found myself alone. I still continue this practice and this life. I am planning to study theology in the future, and give myself to God and His work, and be a lamp bearer for those who are ignorant of the true teaching and life of Jesus Christ. I am sure Christ has inspired me in this choice, and He is the only One to Whom I wish to give my life."

Another writes :— "My father was a preacher. My mother had no more education than other women of the middle class in her day, but she had an excellent mental capacity, and I am thankful that I inherited some of her wit.

"In my childhood I fell from the bell tower of the church, and when found, was believed to be dead. But my father prayed and prayed for me and by a miracle of God's grace I was restored to life. Through gratitude to God, my father dedicated me to the Lord and His work. I am now preparing myself for the ministry and shall go to the Seminary after graduation from this college."

Again, "When I was nine years old my father sold the farm and moved to the city to give me an education. There I was educated for eleven years in primary and secondary schools. Sometimes I was employed at the teacher's house at cleaning rooms and drawing water. Thus I helped support myself in school. My parents economic condition would not permit them to send me to college. Penury oppressed me and I was in a noble rage. Luckily, at that time, my sister, who had been graduated from a women's Bible School four years before, told me the way to study without money, and I made up my mind to go to college. Now I am a senior and have made my way chiefly by tutoring a pupil in the lower school for my board and room. I have experienced what a struggle life is ! Ever since my primary school days, my belief in God has sustained me in every trial and difficulty. In the future I shall devote myself to the study of the New Testament, and prepare myself for the ministry.

And the boy who confesses that there is virtue in the hickory stick. "Education during my primary school days is hardly worth mentioning. I was lazy in my studies, and wasted much time in games. During these years I stumbled further and further into a morass. Finally my stubborn father added to me a severe beating. I cursed him in my heart, but I grew more and more addicted to study my lessons."

One of noble birth states ;—"My ancestry is not so humble, for father is of the clan to which the famous admiral, Sun Sin Lee, belonged. I hope to become an ideal pastor, who believes firmly in Jesus, knows much about philosophy and theology, and has a gentle and good mind." Not a bad conception of the requirements of the ministry, is it?

But the family where the boy went to school with his father is perhaps the best of all the stories." My father married the daughter of a Methodist minister. Soon after his marriage he became an enthusiastic Christian, and later became a lay preacher in a country village. Though my mother was a graduate of high school, my father had only a primary school education. He, therefore, educated himself by reading books and prepared for high school entrance by studying English from his wife. He entered the third year of high school when I was six years old. I entered primary school two years later, and it was a funny sight to see both my father and me start to school together each morning carrying our bags. He later took a theological course in Japan, and was ordained to the ministry.

"At the age of 17 my soul opened widely and I began to understand the truth of Christianity. Later, I became a Sunday School teacher, and finally decided to become a preacher. During my years at the Chosen Christian College, I have not neglected religious activities either in church or at school. Once a week I am present at the meeting of the Religious Club. On Sunday I work at church from 9 a. m. to 9 p. m., in Sunday School and choir work. These activities are my true business in life.

"My father often says that it is very difficult, but also very precious, to have preachers in a family for three generations. But my mother's father was a preacher, my father is a preacher, and I shall be a preacher to fulfil my father's desire, as well as my own. I perceive that in the present condition of society, it is very difficult to be a preacher, or even a Christian for that matter, but the more difficult it is the more we must strive to walk in the Way of Jesus, which is the Way of the Cross, suffering and sacrifice.

"I have three ideals; viz., first, I want to have a full Christian experience; secondly, I want to be thoroughly trained Christian scholar; and thirdly, I want to do the kind of work that Christ did."

The boy, who wants to be a writer, perhaps a newspaper man, gave his ideals thus:—"I think life is a quest, each day marking a separate adventure with Christ as our guide. Really we find ourselves journeying toward a definite goal. I want to lead a life of this kind. I boldly confess that Christ is my ideal. I wish to live as He did. Of course, I know that this kind of life is not so easy, but I am sure that the Way of truth, though narrow and hard, is the only way for me. I am not sure how nearly I can attain to Christ, but He always inspires me and gives me vision to urge me on."

So speak these boys of themselves. We cannot but thank God for them; pray His blessing upon them; and feel sure that the future of the church and the country will be safe in such hands as theirs.



The English Bible Class

MISS MARIAN KINSLER

IT HAS BECOME the fashion for the Seoul city churches each to have an English Bible class. For the past eight years I have taught such classes in three of our Presbyterian churches with which I have been connected during that time, and also held classes in my home. What is the objective of the English Bible class, and what are some of the problems? Are there results that justify effort in this line of teaching? To answer these questions I have undertaken to write this paper.

First, I shall state the objective of the English Bible class as I see it, and some of the difficulties that stand in the way of its realization. The English Bible class gives a unique opportunity to reach many of the student class who are non-Christian, who are unreached by the church or any of her young people's organizations, and who come frankly because they are interested in learning English and are glad to study from a Westerner. Some of these are among the cleverest and most ambitious boys in the city middle schools and colleges.

The teacher's motive, except in the case of the Christian students, is altogether different from that which attracts the student. I believe that her motive is to lead her students to see the Bible as God's message to sinful man, and to help them to accept the Lord Jesus Christ, of whom it witnesses, as their personal Saviour, and to yield their lives to Him. This cannot be done without persistent effort over a considerable period of time, nor without a real burden of prayer on the teacher's heart for the conversion of her students.

The difficulties that one meets in this line of endeavor are almost too apparent to mention. The personnel of these classes is fluctuating—some attend once or twice and never come again, and during school examinations, all but

the faithful few are absent. Many understand very little English, and know even less Bible. But if there is a nucleus of earnest boys who are willing to stay by the class until they do understand something both of English and Bible, both they and the teacher will be rewarded. Sometimes the results over a few months are quite amazing.

One of the most difficult classes that I ever undertook to teach is one that I have begun quite recently. This group was organized by a student who formerly attended one of my English Bible classes for two years, and who held me to a promise to teach this class on my return from furlough. He is now in the preparatory department of the Imperial University, but the other members of this English Club that he has organized, are fourth and fifth year middle school students. On meeting the class for the first time, I found that they could understand very little English and knew nothing of the Bible! We chose the Gospel of Mark to study and I talked as I would to little children—very slowly, very distinctly, very simply. I found it necessary, at first, to translate almost phrase by phrase as we proceeded. But the boys were eager to learn and made excellent progress. I always prepare lesson sheets for the class a week in advance with simple questions on the text, and "Sentence Sermons"—simple spiritual truths contained in the lesson. The boys like these lesson sheets and they prove a real assistance in stimulating the class to preparation and to thinking about the subject matter. We begin with singing a hymn in English, which the students like immensely (even the non-Christians), and, of course, the teacher leads in prayer.

This group had their last lesson before the summer vacation just a few days ago. Before we began, Mr. Han, the leader who organized the group, said, "May we stop a few minutes

early so that we can tell you something of what the class has meant to us?" I assented gladly and gave the opportunity requested. Mr. Han was the spokesman for them all, and after a nice little speech of appreciation, he said in closing, "Some of us are Christians and some of us are not, but I think that those of us who are not (and he is not) have a desire to become Christians soon."

I do not attach too much significance to this statement, but I do believe that it reveals a responsive attitude and that the way has been prepared for the final decision for Christ.

Often it is the opportunity that comes outside the regular study hour that counts most in leading the student to become a Christian, or in helping him with his spiritual problems. One of those boys asks me from time to time questions that arise in his Bible reading. The week after Easter he asked me the meaning of the resurrection and I was very happy to tell him. Another stopped in one day with a copy of a little magazine on the study of English which he had just bought. The first article in it was by Bertrand Russell entitled, "Why I Am Not a Christian." and the student said, "A fellow like me who doesn't know very much about Christianity, is apt to accept without question the verdict of a man like Bertrand Russell because what he says sounds plausible. I wish, Teacher, that you would read this when I have finished with it, and give me your criticism of it." Needless to say, I was glad to accept the challenge.

One of the finest classes that I ever had was a group of students from the Government Law College in Seoul. They came with a letter of introduction from Mr. David Lee, the general secretary of the Christian Endeavor Society of Korea. After our Bible lessons, I gave them a short conversation lesson, but after several months we discontinued this at their request and had the Bible lesson only. All but one of them were non-Christians. When we had studied for more than a year together, I decided to have personal inter-

view with each member of the class and show him what it means to be a Christian and how to take the steps. We talked in Korean so that they would not be handicapped or embarrassed. The first with whom I spoke, said that he had become very much interested in Christianity but that he was not good enough to become a Christian. I replied that none of us was ever good enough to take the step, and that it was just because we could not lead the Christian life in our own strength that we needed Christ in our lives. Together with other passages of Scripture, I gave him Romans 19:9, 10 and finally he said with great deliberation, "I decide now to be a Christian." He acknowledged his decision ten days later before a group of students that met at our house once a month for an open forum on Christianity. As soon as I threw the meeting open, he was the first to speak. To my surprise, he was immediately followed by another, who with glowing face, told how he had made his decision after attending our meeting the previous month. He said that he had been so ashamed to be an unbeliever in a Christian group that he had gone home that night to settle the question as to whether or not he would "believe," and that as soon as he had made the decision, his heart was filled with great peace and joy.

A month later another member of this class became a Christian, but I regret to say that there still remain two who have not given their hearts to Christ. But, at least, they have had the opportunity, for I put it before them as clearly as I knew how. I believe firmly in the necessity of personal work with each individual. Many appear to be Christians who have not accepted Christ as their own personal Saviour, and it is unwise to take anything for granted.

I have set up for myself several standards in this teaching, and with these I close:

(1) To make sure that every student understands what I say. I translate into Korean whenever it is necessary, or have one who understands well, translate for me.

"LET'S GO CAMPING"

(2) To make every lesson interesting and helpful.

(3) To pray for every member of my class or classes, daily.

(4) To make an opportunity to speak to each member personally of his relationship to Christ.

"Let's Go Camping"

B. P. BARNHART



FEW YEARS ago it was a very difficult thing to conduct a successful camp in Korea. There was a distinct lack of interest on the part of any given group in camping and, even though desiring to go, the Korean youth wished to go in twos or threes, without a leader or accountability to anyone. To this type "going camping" meant something similar to a trip to Coney Isle. They wanted to go where something in entertainment was in full swing and they might stay from one day to many days, all according to the kind of time they were having or until their cash ran out.

But a new group of real campers has arisen in the past five years. There are still many devotees of the Coney Isle idea; for instance, witness the thousands and thousands that go to the Japanese Beach in Wonsan, the resorts in Chemulpo and the mountains at Sanpo. But there are many Korean boys and girls and a very few men and women who have, in recent years, become ardent campers and know what camping really means.

Korea at first thought seems to be blessed with an over abundance of "camp sites". Surrounded by a long coast line that has a cove or a beach or a rocky precipice to be found according to one's desire at any given coastal spot, it appears to be a campers dream. Likewise Korea's mountains and rivers afford many lovely places for those who dislike the sea. There are no beautiful lakes of calm deep cold water with rock and gravel shores and "blue gill" beds, but the fact that a beautiful spot can be reached in a few hours at the most from any city in Korea, impresses one

with a false idea as to the ease of "going camping" in Korea.

There is a movement on at this time on the part of many schools, churches and institutions to secure camp sites. While Korea is blessed with an abundance of beautiful spots yet to secure a beautiful camp site that will meet one's needs, is a very difficult task. If one doubts this statement let him try to secure a site that has the following features in addition to the beauty.

1. Accessibility—by train or bus or street car and has full travel rights to a cart or road clear into the site itself. If you do not have this latter you are in trouble right from the start and if you do not have the former "going camping" is too expensive for the Korean and too difficult for him to make the effort.

2. Plenty of pure water—All known springs have been used by surrounding villagers for so long that they are public property. In fact houses are built around springs and wells to such an extent that they are kept dry or at a very low point all the time during the summer season. One must pick a spot where a well can be sunk and good water reached at small expense. Point wells on sandy beaches and tile or stone wells on other kinds of land may bring good water to you but sinking a well is not an easy nor an inexpensive feat. However, an abundance of cold, pure water is a necessity that must be provided before you start your camp.

3. Sanitation—If the proposed camp site is not higher than all surrounding land there is a drainage problem to face. The land lying higher than the site may be highly fertilized. And certain types of fields seem to have a

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greater capacity for bad stench than others. Do these fields lie in the pathway of the prevailing winds?—for that makes some difference in the enjoyment of the camp. And count the graves before you buy; a recent came site that was purchased had some 300 graves on three acres. And on a river always buy above any large community, not below it, for there is always sanitation dangers below a city that are not present above the city. And in Korea one must study the tides, for tides are apt to deposit mud and cause many sanitation problems.

4. Privacy—Is your plan to “run a camp” or “run sight seers out of the camp?” Privacy is an essential but is almost impossible to obtain. Dig a nice well and see how hard it is to keep it from being used by the surrounding populace. And try to remove 300 graves in less than a period of years. And if it is a point higher than surrounding land it has probably been used for decades by the youth of the vicinity as an evening gathering place for singing and extemporizing. A fence will bring nothing but wrath.

And there are many other things to take into account, such as the class of people in the vicinity, the proximity of mosquito hatcheries, the handiness of a good market for green food supplies, the certainty of clear ownership under the new land registration laws and particularly in the case of laws governing foreign ownership and fortified zones.

For many years the writer along with others has been at work on the camp problem. The progress has been slow but success is surely here. Successful camps are now being conducted in many sections of Korea and the idea is spreading very rapidly. The Governmental and Municipal Authorities are developing several popular places as Beach and Mountain resorts but these are truly resorts and not so

much given to the type of camping we are considering in this article.

While there will be many other camps in Korea this summer the following will show how deeply intrenched camps have become in the Korean Y. M. C. As. as an intergral part of their program. The Korean Y. M. C. A. now owns two permanent camp sites, one on the Han river near the new bridge beyond the golf course and the other, Camp Brockman, on the ocean at Wonsan.

HAN RIVER CAMP SCHEDULE

June 19 to July 21st—Week end camps for various groups

July 21st to 28th —Junior Boys Camp

July 30th to Aug. 2nd—Apprentice Boys Camp

Aug. 3rd to Aug. 18th—Senior Camp

Aug. 18th to Aug. 25th—Physical Department Camp

Aug. 25th to Aug. 30th—All Korea Student Y. M. C. A.s Union Camp

CAMP BROCKMAN SCHEDULE

June 29th to July 9th —Wonsan Y. M. C. A. and Women's Bible School

July 9th to July 22nd—Ewha College Y. M. C. A.

July 22nd to Aug. 3rd—Northeast Junior Camp

Aug. 3rd to Aug. 17th—Northeast Senior Camp

All these camps are geared in cost to the pocket book of the individuals who attend them. And all of them will have daily programs and a sufficient number of qualified leaders to make daily programs click. And on these leaders the success of the camp depends.

In addition to the above camps the Kwangju Y. M. C. A. annually conducts a camp conferene and the student groups in Pyengyang and Syenchun do likewise. Also every three years an International Camp is conducted by the Y. M. C. As. in the Orient and this year ten students from various Student Y. M. C. As. will go to a camp at the foot of Mt. Fuji.

Camping has come to stay in Korea and undoubtedly many camps are in progress that the writer knows nothing about—if so, fine indeed! Summer is on us—“let's go camping.”

Prize Stories by Korean Girl Students

1. *A Beautiful Mind*

CHUNGHI RIM

"OLD ON, POKNAM, you are going too fast. I can not keep up with you."

"Use your whip, Yungkook, and make your pony go faster. Come up to me and we will have a race."

"Well, here we go." I shouted turning to my pony, "Go on, pony, as fast as you can, and we will catch Poknam."

We passed through the western side of a valley, wooded ground, with leafy trees among the spruce and grass beneath. I was leaning forward, enjoying the fresh air, the changing views, and chiefly watching how intensely Poknam enjoyed them too. He looked extremely well today—his broad back on the saddle was very handsome and brave. I followed with my eyes as he went sturdily, the good friend whom I respected even then perhaps even more than I loved him.

"We are going faster now, Poknam, and will pass you in the race."

"No, no, Yungkook, you cannot pass me, for my pony can run faster than yours."

"Well, we will see if he can."

It was a lovely autumn day, a silence in the woods all round; the hills are there, the sun is there, and at evening the moon and the stars will come; all regular and certain, full of kindness, and warmth. The birds in the tops of the trees were surprised and flew away from us. The men rested under a chestnut tree, with arms for pillows. I heard the wind whistling among the pines. Meantime South Wind (that was the name of Poknam's pony) and my Morning Glory began to climb up the hill together. These ponies of ours were faithful and meek as a lamb, yet most brave. South Wind was stronger than mine.

"I wish I could keep my pony forever," I said eagerly.

"I, too. My pony is a part of my life."

"Look, Yungkook! Can you see our houses?"

"Oh, yes. What a nice place this is! I can see everything!"

It was a very nice place. The familiar, charming, red brick ivy-covered house came to our eyes. We lay looking down on a familiar country and thinking of home and our neighbourhood.

The little elegant house where I was born and in which I passed the earlier years of my life is situated at the foot of a sloping hill, sheltered with a beautiful wood behind, and a pattering river before, on the one side a meadow, on the other a green hillside. All through the seasons the birds are singing, the sky is high and clear, and the spruce and the pine appear with inexpressible beauty. How I loved the glint of early morning sunshine on the ivy-covered wall opposite one of my windows, or the picturesque sunset on the tops of the houses and river! We had a wide farm and good neighbours who tilled their own grounds. Remote from the polite, they still retained the primeval simplicity of manners. They wrought with cheerfulness on days of labour, and seldom visited towns or cities. The soft green pine trees were motionless; the melody of birds echoed in our ears from high, misty hills; cosmos stood like a maiden looking down upon the tiny grass on the low hills; in these sights and sounds nature gave us much beauty and tenderness. Truly it was the source of great poetry and prose though we did not know what literature was. Children were born and grew up in an air that wafted both health and peace. In that atmosphere Poknam and I loved each other tenderly and our fondness increased as we grew older. There was, in fact, nothing that could make us angry with the world or each other. We had

been around the country a great deal picking flowers and helping, as best we could, in apple-gathering and harvesting.

The twilight was falling. The whole earth and sky melted together in a soft, gray haze; we heard church-bells ringing, some distant, some near, and afterward all was quiet. We sat idly above the autumn fields enjoying the extensive landscape in the calm of the early evening. All was silent: only a small pine tree trembled slightly in the faint breeze as if it were breathing. A misty, indistinct mountain loomed far off on the horizon. All was too beautiful and mystic for me, I felt a kind of subtle atmosphere that I love and fear.

Poknam and I stood up. We called our ponies, "South Wind!" "Morning Glory!" On the way home Poknam picked up for me a large brown chestnut leaf.

"It's pretty, isn't it—only it shows that autumn is come." Our ponies walked silently and we were very tired. Evening began to close in more peacefully than usual.

He and I walked under the starlight in silence.

"Please have supper with me in my home, Poknam", I asked.

When we stepped into the house I heard my father and mother speaking.

"Now, it is the best we can do. I must sell our pony soon."

"Yungkook will not like it though," mother said in a low voice.

"I know it is an awful thing to make my only son unhappy but I agreed already with somebody to sell our pony."

I was terribly frightened in an instant. I dashed into the room and cried, "O father, father! No, no! You musn't do that!"

"Don't be excited, my boy. He is no use to us all. We want a cow instead, and I promised somebody in town. Tomorrow morning a man will come in order to examine our pony."

"O father, I wish I could keep him forever. He likes me."

"Give up such a thing; the pony can not speak and knows nothing."

Poknam stood still with his back to the wall, uneasily moving his fingers among the contents of his vest pockets and looking at the floor,

Alas! My poor pony! I thought it would be hard for him to depart from me. My heart was sunken beneath the earth. All that night I could not sleep well.

I used to take an adventurous pleasure in climbing to the top of the hill behind the house and looking over the country. This was fine to do on an early evening, when the light had left and the ridges stood out black against the sky. But I would have to give up these things. I whispered in bed, "Please God, help me and give my pony back to me. I need him."

That gloomy night passed. The next morning, the light smoke was stealing from the cottage chimney on the mountain side behind us. My dog barked fiercely when an alien looking man appeared on the upland, against the sky of the early autumn morning.

He examined the pony and was going with my pony.

"My pony, my pony!"

"Hush, hush, my boy; that's the best we can do now," said father, adding however, in an under-tone to me, "Soon we will buy a new cow for you."

I tried to turn to my pony with a gesture of protection. But at last he was gone.

"O mamma, mamma, he is gone from us! He is gone from us! Morning Glory is gone from us forever!" I cried, "I don't think I should want anything else if I had my pony." My mother did show a very sad expression but she seemed to have no idea what to do. I determined, however, wherever he was, to find out my pony, who used to give life and cheerfulness to us all.

It was a sad day in my life. I opened the door and looked out from time to time, as if I thought that my pony might be somehow coming back to me. I looked out on the narrow road, listening and gazing, yearning and restless. Then I saw that Poknam was

coming toward my home, riding on a pony. South Wind was still with him. As he approached I realized it was my pony, not his own.

"What's the matter, Poknam? How is he coming back?"

"Well, keep your pony, Yungkook. I ran to the town and exchanged him for South Wind. That's all."

It was almost with rapture that I said, "Ah, Poknam, how could you?"

"It is a small love that I bestow on you."

I thought of him at that moment as the greatest boy in all the world. Poknam was a stranger to me that morning.

After a little time my father came out.

"Father, Poknam exchanged his pony for mine. Is it not a noble act?"

"Um!" He could not say a word. He only gazed at Poknam. That action pleased my boy mind a great deal.

Poknam smiled with pleasure, looking straight ahead through the window. After a pause I said in a low voice, "O Poknam, how can you—why do you—do such a thing? I know you want your pony just as I do mine. I am sorry."

"Oh, you do not need to be sorry."

"I can do nothing but pray for you, Poknam."

I whispered, but rather loud, "Please, God, give Poknam's pony back to him!"

Just then I heard bells ringing, some distant, some near.

2. *The Pink Waist*

PILSOON LEE

"Shall I turn the light on, Po-ai?"

"No, thank you, darling. I can see exceedingly well!"

Soonai went out.

Po-ai refused her sister's kindness more for the reason that she loved to sit in the sunset than that she could see so well with her black diamond eyes. The soft evening glow crept into the little room and she suddenly felt as if she were in a fairy-land. Pink and gold flowed all over the room. The tiny silver vase on her desk shone with the light of the first autumn evening star and Po-ai's white full skirt looked like a great soft salmon bouquet on the floor. The waist spread on her lap looked so wonderful that though she had worked on it for two afternoons she could not tell the real color of it. Sometimes it was creamy whitish pink, but sometimes it glowed like the Korean azalea. She turned her head left and right like a little bird thinking. Her thick, raven-velvet bobbed hair moved like a summer cloud. As in mother of pearl, Po-ai could not catch one definite color, and was very pleased that it was beautiful. She dis-

liked to have electric lights on such evenings. The lights would shatter every beautiful thing, and the fairy-land would disappear like a soap bubble.

"It's the third time I've come to fetch you for supper." Soonai grumbled. "You don't seem able to stop sewing. Can't you do it after supper?"

"Awfully sorry, Soonai! But don't you see, dear, I'm almost finished? This is the last tie!"

Both of the girls had been patient waiting for the waist to be finished. Mother said a while ago that it was going to be a lovely one. When Po-ai sewed on the last tie, she realized it more than ever. She held the waist high in order to examine it in the sunset. It had everything that a perfect waist ought to have. One can really appreciate a Korean waist only if she can find beauty in oriental pictures of black and white. There is no color or solid beauty, just the lines. The simplest curves of beauty, not the lines when it is worn but those that a waist itself has, are the only life

of a Korean waist. Po-ai knew this long before and poured out her effort on the lines. The sleeves had the shape of a long slender fish. At the back she cut it like a shell and let the same line come to the front and then made it slide down like a low smooth hill-side. Then making a sharp point right at the front, she turned the line up to the neck. She did not miss how effective the narrow white collar made the waist and how the two long ties made it look soft. But it was the hem about which she was especially careful. Po-ai shook it slightly, and the most entrancing colors fell like spring rain.

"I too will something make
And joy in the making."

Po-ai repeated the verse to herself folding the waist neatly.

"It certainly is a lovely waist!" said Soonai admiringly.

At these words Po-ai came back to herself. She had forgot Soonai's presence, the sunset—everything except the waist. To cover her embarrassment she patted her sister's cheeks.

"Thank you!"

Po-ai liked to pat Soonai's round red cheeks for she always felt like patting her own cheeks. She loved Soonai's black shining eyes and admired her ability to appreciate beauty. But Po-ai was often surprised to find how Soonai, only a bit younger than herself, acted like a grown woman.

"It's surprising! When did you learn to sew so well, Po-ai?"

"One doesn't have to learn a great deal in order to make a waist like this, does she?"

"No, I don't think she does, necessarily. But it certainly needs practice and skill."

"Not those either, it seems to me. If she has plenty of the sense of beauty, she can make a perfectly beautiful one the very first time!"

"Oh, I see! You had confidence in your sense of beauty, and were brave enough to undertake other people's clothes."

"Don't call her 'other people'. Tosun is my friend. And what can you do when your

friend has to have a new waist and hasn't a speck of time to sew?"

"But she didn't want you to make it, did she?"

"No, but I had to do it myself since I could find nobody who'd make it for such a low wage. Tosun said she wouldn't pay over thirty sen for a single waist."

"Will you be satisfied with that low return?"

"For shame! Why on earth are you talking about the wage, you little child? It's absurd!"

"But you used to say, 'One has to be paid for specially careful hard work', didn't you?"

"Of course! I'll be paid for it! Appreciation! That's what I want. Don't mention anything like money. It's too mean!"

It was appreciation which Po-ai wanted always. Praise or flattery was too childish for Po-ai. She was going to be eighteen next March, though many people thought she was only sixteen.

"But, Po-ai, supposing Tosun won't or can't appreciate your work, what.....?"

"Of course she will! I know she will. And don't you worry about it again! I'll never come under this roof with that money in my hand!"

"Well! Maybe she will. Anyhow it's a lovely waist."

Now the day was quite done, the waist was finished beautifully, and the argument was settled, with a triumphant happiness in Po-ai's heart.

The next morning was a clear pleasant October morning. The high sky was azure with blossoming white clouds here and there. It was too early yet for the mist. Everything was clear, bright, and filled with happiness, just like Po-ai's heart. She ran instead of walking every time she came to a street corner, though she was really not in a hurry. Several little stones on the way she jumped over like a young rabbit. She swung her bag back and forth to the humming in her heart. But all this while she did not forget the precious package under her arm.

When she ran into the Sunsin High School gate, so many deady funny things were waiting for her that she could not help bursting out in laughter. Po-ai noticed how Sunok's waist was so poorly done at the hem that it reminded her of a summer beach swept by waves. Ryunsuk had such funny short sleeves that it seemed wonderful that she could hide her elbows in them. Tong-ok had quite a nicely shaped waist, but it was too long, out of fashion. And how sadly funny it was when fat Ilsoon came in sight with her red short waist. Even a wooden mallet would look better in it Po-ai thought. The more funny waists she found the more proud she was of her package.

A bunch of girls were playing ball way over at one corner of the yard. As usual Tosun was among them. Po-ai thought she would run straight to her. But she stopped to give a real surprise to Tosun. She went round the building and at last got behind the group. Nobody noticed her approach of course. They were so much absorbed by the flying balls. The only way to call everybody's attention was to catch the ball and keep it, but she could not do that because of her package.

"How are you, girls? I'm proud of you, you early birds!"

Half the heads of the bunch looked round but the other heads still followed the ball.

"Po-ai. Come along quick! Join in."

Po-ai liked Tosun because she was always so pleasant. But she did not like so much her abrupt or unthinking ways. It was Tuesday and she ought to have remembered what she had wanted today so badly. Po-ai pulled Tosun's arm and stuck out the package at her nose. Tosun was amazed. After a while she clasped her hands.

"Oh, yes! My waist! Thank you!"

All the girls flocked together as if Tosun's shriek had been a signal. Po-ai ran to the nearest grassy spot, throwing her bag down, and sat on the grass. She began to unwrap the cloth on her lap. The girls watched her white hand working about the wrapping and

Tosun specially was like a swan looking into the water for fish. Po-ai undid the three wrappings carefully—very carefully, like a fortune teller at his magic glass.

Tosun could not bear the silence.

"It's very kind of you, Po-ai. I appreciate your kindness."

"Oh, ro. It's nothing, simply nothing."

Now the waist had come out. Like the birth of a morning sun it delighted every eye. The pink was still beautiful, but Po-ai was sorry that they missed it in the sunset.

"What an exquisite color! Is this yours, Po-ai?" No-ok was the kind of girl who got easily excited.

"No, it belongs to Tosun, But I....."

"What a delightful color! Where did you get the cloth, Tosun?" Chungsook was always too quick and rather rude. She wouldn't let anybody finish her sentence. Po-ai felt indignant.

"What a lovely waist! Who did the sewing?" asked Ok-nang.

Po-ai made dimples in her cheeks.

"That's the very question which ought to be asked first of all," she thought.

"I wanted Po-ai to give it to the sewing-woman who does hers. She always has such smart waists," answered Tosun.

"Oh, is that so?" Ok-nang nodded.

After the color comment, the talk naturally turned to the style. Chungsook touched the carefully folded ties so as to move them a bit and examine the neck-facing. Po-ai threw her hand away as if it had been an awful worm; she wouldn't let any dirty hand touch it, only her own! She herself moved them thinking in her heart, "Now, how does it look?"

Quite a little while went on until Chungsook broke out with her criticism, stretching one corner of her mouth in superiority.

"Some beginner must have done it, seems to me. Don't you think so, No-ok?"

"Yes. Not an expert's handwork, I believe. It isn't nicely made."

"Oh, what a pity! You've spoiled your precious cloth, indeed. It is too bad!"

Po-ai hated Chungsook. Tears might have come into her eyes or some expression might have changed the color of her face if the bell had not rung at that moment. All the girls ran toward the building. Tosun who had kept perfect silence during the while grabbed the waist and ran away after them leaving the words "Thank you" and Po-ai behind. For the first time in her life Po-ai felt how heavy her legs were to drag.

It was the same afternoon. Every girl was hurrying home, hurrying to play. Po-ai was alone standing stiffly at the gate. She was staring at the ground as if she had been counting the grains of sand about her feet.

"Hallo, Po-ai! What're you doing there?"

"I'm waiting for you. I'm terribly sorry. I didn't mean to spoil your waist. I did my best!"

"Oh, no. It isn't you who spoiled it. Never mind. Good-bye!"

"Wait! Tosun, what'll you wear this evening to your aunt's wedding party?"

"Don't worry about it too much, dear. I'll wear my old dark blue one. It isn't awfully dirty. If I press it, it'll be alright."

"You too don't like my waist," cried Po-ai in her heart. They parted at the gate. It was several minutes after when Tosun was called from behind. Po-ai was running after her.

"Will.....will you give me the money. I.....I will give it to.....to....."

"Oh, yes! Sure! How much was it?"

"Why....."

Po-ai hesitated quite a little while. Then a sudden resolution came to her mind. She held her head high as if it bore a crown on it.

"Well! All right!" Tosun handed the fifty-sen piece unwillingly. But Po-ai received it without feeling uneasy. For one must be paid for careful, hard work which cost her energy, time, and a great disappointment.

It was a beautiful sunset again. Between the west mountains it was glowing red and gold, and above that part was the great soft purple sea. Po-ai sat in the sunset resting her chin between her hands. Her white full skirt became a pink bouquet again and the silver vase twinkled too. Often Po-ai felt sad when she watched the sunset and her thoughts wandered about until she came to a sharp stone of memory from the nearest past and stumbled over it. Then she became a perfect captive of that thought.

"Who was it who said, 'It is twice blessed'? Certainly she was blessed! The old feeble beggar-woman almost cried when she realized it was a real fifty-sen piece. And I too was happy when I found a good opportunity to spend the money. How miserable I had felt now, if I had still kept that money in my hand! How glad I am that I saw the woman on the way! Then isn't it I alone who is twice blessed? Was he right or am I wrong?" Thinking this over and over, Po-ai gave a deep, deep sigh, not only because it was a quiet, beautiful sunset, but that..... that.....Po-ai hated to investigate why.

Book Chat V.

ALLEN D. CLARK

DOWN OUR WAY, the Christians say that F. S. Miller is the "Pi-yoo Moksa" (Story-telling Pastor) and that Mr. Soltau is the "Chupkyung Moksa" because of the little manuals he keeps getting out with the word "Chup kyung" (Straight

Road) in the title. At present they number four, and as I knew rather little about them before coming to this district, I take it you may be in the same need of enlightenment regarding them. They are "A Straight Road for New Believers" (원일척경) (.02), a little booklet

for those who are looking forward to becoming catechumens; "Preparation for Baptism" (학습첩경) (.03) the corresponding booklet for those looking forward to actual church membership; "A Straight Road to Christian Truth" (신자생활의첩경) (.05), touching on such necessary points in the Christian life as the Person and work of the Holy Spirit, the Christian family, stewardship, etc.; and "Aids for Public Worship" (레배첩경) (.08), wherein are discussed the various phases of worship—prayer, music, scripture, offering and preaching—together with the best ways of putting them together in a service of worship. All four manuals have been widely used in our presbytery and have proven of much benefit to their readers. Their price is within the reach of even the poorest, and Mr. Soltau has been successful in cramming into them a maximum of matter without sacrificing interest. You will doubtless find the third, "A Straight Road to Christian Truth", of special value for Bible conference discussion. For the benefit of missionaries who might wish to use it for that purpose, this one book has been published in English, also, and can be secured from the Christian Literature Society or from Mr. Soltau.

I hear from our station dispensary that "Fulfilled Prophecies that prove the Bible", by George T. B. Davis (translated by T. S. Soltau) (예언의응합) (.30) has led a number who have read it to come and ask further about spiritual things. That in itself is enough to commend a book, so a word about its form and contents is not out of place. The Korean edition is about the size of the original English and all the many photographs which appear in the original are to be found in the translation. To be more specific, there are thirty-five illustrations, showing the present situation of many of the places concerned in the prophecies discussed, as well as a full-page map of Jerusalem and one of Palestine. And


that is a bargain, I assure you. Some of the statements will be new to you, perhaps, though most of them are to be found in any one of several books treating this interesting theme. The discussion is well-balanced and the fulfillments mentioned are really fulfillments and not a reading of the author's own meaning into Bible passages, as can so easily be done if one is not careful. You will find it worth reading for yourself, and I trust you will find it helpful, as has the nurse in our dispensary, in showing some the majesty of the foreknowledge of our God.

Two paragraphs back, I quoted Mr. F. S. Miller's Korean nickname, the "Pi-yoo Mok-sa", and translated it "Story-telling Pastor". The word also means "parable", and I wish you would look over, sometime, his translation of Taylor's "Parables of our Saviour" (예수의 비유주석) (.20). This is the only book in Korean on the parables of Jesus, though Trench's excellent book on the subject has been sitting around for several years waiting for some generous soul to furnish the where-withal to see it through the press. I found it very useful when teaching the parables of Jesus in our Men's Bible Conference, last winter. The emphasis on the principles of reading each parable in the light of its setting, finding only one illustrated main point in each, and taking care not to try to "make a parable walk on all fours" is well put.

If you are concerned about the matter of trying to help the average church member get some idea of the geographical relation of the various places about which he reads in his Bible, you will probably find Folwell's "Historical Geography of the Holy Land" (성경지지문답) (.10) an inexpensive aid in your work. It is not a new book the copy I have before me is the "fourth edition," revision in certain minor points, inasmuch as it was printed while Palestine was still under Turkish rule, but on the whole, it is a useful little manual.

Obituaries

1. Mr. John T. Underwood

 KOREA HAS LOST a good friend in the death of Mr. John T. Underwood on July 2, 1937 at his country home at Wianno, Cape cod, Mass. where Mrs. O. R. Avison died less than a year ago. Mr. Underwood was 80 years of age.

In business he has been made famous by the Underwood Typewriter which he invented. As a churchman also he has been rich in good works. When his brother, the late Rev. H. G. Underwood first started for Korea in December, 1884, John T. came with him as far as Chicago, and thus began a life-long partnership in missions. Mr. John T. Underwood was for many years a member of the Board of Foreign Missions of the Presbyterian Church, U. S. A.

In addition to supporting many missionaries and his brother's work, he made possible the establishment of the Chosen Christian College

of Seoul, by munificent gifts for the site, for the erection of Underwood Hall, and for endowment. Likewise he supported a home mission school at Buckhorn, Ky. In his will he left these institutions, \$50,000 each.

Mr. Underwood's life has been eminently successful in business, home, community, church and missions. In his partnership with his brother, he has helped stamp the name "Underwood" on Christian activities in Korea for generations to come. The Korean people and Christian missions in Korea will be ever grateful to him.

We congratulate the numerous members of his family upon the heritage of such a life which we pray will be an inspiration to them and to many others to live usefully in helping to establish Christ's Kingdom on earth.

HARRY A. RHODES.

2. Mrs. Frederick S. Curtis

The many friends in Korea of Rev. and Mrs. F. S. Curtis will grieve to learn of Mrs. Curtis' death on July 5th in her seventy-sixth year.

After forty years of missionary service in Japan under the Northern Presbyterian Mission, they were honorably retired in 1928 and made their home in New Haven, Conn., spending the winter months in Florida. In Japan they had lived at Hiroshima, Yamaguchi, Kyoto and Shimonoseki; and during the period of their association with the latter Station they devoted ten years to work amongst the Japanese of Korea. By their helpfulness in a very difficult period, they greatly endeared themselves to all Korea missionaries with whom they came in contact.

A notable monument to their interest in Korea is the Pierson Memorial Bible Institute building in Korea, named for Mrs. Curtis'

father, Dr. Arthur T. Pierson, the famous preacher and author. Dr. Deleven L. Pierson, Editor of the missionary Review of the World, is her only brother.

Several months before her death, Mrs. Curtis suffered a fractured hip-joint. After great suffering, a second operation was attempted. Her passing was triumphant, as those who knew her would expect. Interment was in Greenwood Cemetery, Brooklyn.

Her only daughter, Miss Grace Curtis, formerly a missionary in Japan, who has been living with her parents, will look after her father. Three sons survive their mother: Pierson Curtis, of the Stony Brook School, L. I.; Ralph R. Curtis, of Wilton, Conn., with the New York Central Railroad; and Gordon A. Curtis, minister of music in a Delaware church. Mrs. Curtis' surviving sisters are; Miss Laura, Beckley W. Va.; Mrs. Walter McDougall, Montclair, N. J.; and Mrs. Thos. S. Evans, Los Angeles, Cal.

J. F. PRESTON.

The Protestant Church in Chosen

By Y. H. KIM

Faithful pastors and Bible Women, eight in number, in the worthy service of Korean missions in Manchukuo for more than ten years, were honored at a special meeting in connection with the annual conference of the Korea Methodist Church, which was held at Lung-chingsun in June. Appreciative speeches were made with the presentation of remembrances. The honored people told the audience in response what difficulties they encountered in their early pioneering days. Those present were quite impressed with their recollections which they heard for the first time.

Thirty five years is quite a significant period for an educational institution. The number of graduates who went through such a school like that, as well as the indirect influence of the institution to the Korean welfare, are noteworthy facts. At the end of last June, Samil School, Suwon, witnessed the thirty-fifth anniversary of its founding. In connection with the meeting of its celebration, Miss Lula A. Miller who served the school for more than thirty years, was honored, and the unveiling ceremony of the memorial tablet in honor of her, was also held. And then the dedication service for the newly built chapel followed as the last program of the whole celebration. It was an inspiring event to the church in the city.

The Asylum for the Old Age in Pyengyang was originally founded by a group of Christians more than fifteen years ago. The institution served the church very actively, and helped many helpless people. Recently a group of more than one hundred people met together at the Whashin Dining Hall in order to honor the four living members who originally found the institution. Mr. Chu Kongsam who helped the House most, was once a pastor. At the age of forty-six, he retired from his pastorate. He made a fortune in his business. He helped generously schools and hospitals in the church. Recently he made an additional contribution to the Asylum with a donation of a rice field, the yearly income of which will enable the Asylum to take care of thirty persons more. Mr. Kim Chisoo, another generous patron of this fine work, contributed the total cost of building the men's section of the Asylum a few years ago.

Myungshin Academy at Chairyung, Whanghai Province, launched a campaign in order to raise the necessary fund for the project of promoting the institution as a registered higher common school. The total amount which the school requires, will be ₩550,000, out of which ₩250,000 is already contributed by four members of the Board of Control. The present property is valued ₩100,000. When the plan for campaign was announced, a graduate and two other school friends contributed ₩60,000. It is greatly hoped that the school will make earnest efforts in scholarship with this financial backing. It is significant to note that this Academy is the only school founded by the church for secondary education in the whole Province.

The Daily Vacation Bible School activities were made with the ever-same enthusiasm this summer. Students having their vacations in rural districts, responded eagerly to this worthy work. The response seemed to come from more genuine conviction than ever before. The statistics of last year showed that Korea led in this church activity. There were 3,679 schools organized in 23 countries out of which 1,000

were in Korea. Out of total 11,722 teachers, 7,000 were Koreans and out of 182,162, children enrolled, nearly 100,000 were Koreans.

Rev. Choi Chaiha, pastor of the Namsungchung Presbyterian Church, Taiku, left the city on July 15 for Tchintao in the Shantung Province, China, where the Quadrennial General Conference of the Christian Churches of China, will meet. He will represent the General Assembly of Korean Presbyterian Churches, and present their greetings to the Conference. It is earnestly hoped by Korean Christians that his presence will heighten the significance of Christian fellowship.

Rev. Yakshin Lee, pastor of the Samil Church, Fusan, sailed for Australia, on May 7. He will attend the Centennial Celebration of the Australian Mission. A crowd of five hundred church members saw him off at the harbor. He will make reports on the progress of mission work in the South Kungsan Province. When the Celebration is over, he will make an extensive trip throughout various places for a year, speaking at churches for the interest of the Christian movement in this land.

A special summer religious institute was organized by the Christian Endeavorers in Wonsan district, at the Mumpung Beach, near Wonsan, for a week beginning July 29. A large attendance of Endeavorers in the district as well as religious workers met together. The institute was very successful on account of the instructive courses offered. The themes such as "The recent trend of theological thought," "The religious thought of Karl Barth," "Programs for young people's leadership," were greatly appreciated by the attendants. It was hoped that such an institute like this which could be attended without much expenses, should be organized every summer.

The Y. M. C. A. summer camp will meet on the bank of the Han River, about fifteen miles away from Seoul, beginning August 14 for a week. The camp has been scheduled to meet beginning August 26, but the date is changed on account of the shortening of summer vacations by middle schools. All middle schools will begin the second term on August 20 from this year on. At the camp, there will be no formal speakers this year, but seven or eight prominent Christians will present their own religious experiences.

The social service of the Salvation Army in Korea, has always attracted our attention. Recently we were quite impressed by the very commendable activity of two young women of the Army for guiding the helpless people at the Fusan Harbor. They are Miss Huh Nankung and Miss Lee Keusun by name. There are always daily hundreds of Koreans at the harbor coming from and going to Japan, and some of them are illiterate, and are not able to make proper procedures for their trip. There these people were badly exploited by heartless gangs. These two young women were the first to see the great chance of service. They began their work silently, but now their work proved to be an indispensable guidance which lessened many petty tragedies and blessed in Christian love many miserable people in making a peaceful journey to their destinations.

Editor's Notes

The articles for this special number on Korean Students and Schools have been solicited by the Associate-Editor, Rev. R. C. Coen who also wrote the editorial page. As a member of the faculty of the Chosen Christian College, Seoul, he has had much experience in working with students.

The Rev. William C. Kerr came to Korea in 1908 as a missionary of the Presbyterian Church, U. S. A. and was located at Chairyung. In 1919 he was transferred to the Japan Mission but has continued to reside in Korea where he is rendering distinguished service as a missionary to the Japanese in Chosen.

Rev. E. M. Mowry, D. D. is a member of the Northern Presbyterian Mission in Pyengyang since 1909 where he has been in educational work and is now President of the Union Christian College. His work among Korean young men has been outstanding.

Mr. P. B. Barnhart is a Y. M. C. A. Secretary in Seoul since 1916. He has had a prominent part in the development of athletics in Korea and in community service activities in the Capital.

Miss Marian Kinsler came to Seoul in 1922 as a member of the Northern Presbyterian Mission. For some years she was a member of the staff of the Evangelistic-Social Centre of Seoul. Recently she has organized and conducted a member of Clubs for underprivileged children in Seoul.

Each year, Ewha College for Women conducts a prize story contest among its students. Mrs. V. H. Maynor, Secretary of the Editorial Board of the Korea Mission Field, is a member of the Ewha faculty and has had a part in this work.

The others are our regular contributors month by month, with the exception of Dr. Preston of the Southern Presbyterian Mission who sends us the note on Mrs. Curtis death. Mr. Hugh Miller of the British & Foreign Bible Society intends to retire in October of this year. We have been especially indebted to him for years for collecting the Notes and Personals. It is routine work but of special value. In fact, our readers probably read "the last page first."

Notes and Personals

Northern Presbyterian Mission.

Returned from furlough

J. A. McAnlis, D. D. S. and family, Seoul.

Mr. and Mrs. D. N. Lutz and children, Pyengyang.

Miss A. L. Bergman, Pyengyang.

Visitors

Miss Lorraine Rasco of Sunnyside Wash., U. S. A. arrived in Chosen, Aug. 26th for a few days. She is

spoken of as "one in two thousand", having won first prize among college students in the Presbyterian Church, U. S. A. for the best oration on Foreign Missions in connection with the Board's Centennial. The prize was a trip to the Far East during the summer months. She will return home in September for her senior year in Whitworth College.

Rev. and Mrs. Francis H. Scott arrived in Chosen on July 29th to spend the summer with Mrs. Scott's parents, Dr. and Mrs. Harry A. Rhodes. Mr. and Mrs. Scott have been appointed to the Hunan Mission, China, under the Presbyterian Church, U. S. A. Mr. Scott's parents are Dr. and Mrs. Charles E. Scott of Tsinan, China.

Miss Ada Fisher of Los Angeles visited Miss Harriet Pollard at Sorai Beach and from there went to the Diamond Mountains. Her contribution in music was appreciated by the Sorai community.

Miss Grace Warrington of Corvallis, Ore. has been the guest of Rev. and Mrs. W. T. Cook of Chairyung. She is an "exchange student" in Lingnan University and has been in the Orient for a year. She now returns home to complete her college course.

Marriage

Miss Edith Phillips, daughter of Rev. and Mrs. C. L. Phillips, was married to Mr. Allan Eberhart of Los Angeles, in Pyengyang on Sept. 1st.

Northern Methodist Mission, W. F. M. S.

Left on furlough

Miss B. Block, M. D., Pyengyang.

Miss M. Stover, Seoul.

Returned from furlough

Miss Marion Conrow, Seoul.

Southern Presbyterian Mission

Returned from furlough

Rev. D. A. Swicord and family, Chunju.

Southern Methodist Mission

Returned from furlough

Miss H. Buie, Seoul.

Pyengyang Foreign School

Arrived from U. S. A.

Mr. Marvin Schilling, Kiel, Wisc.

Seoul Foreign School

Arrived from China

Miss Mary Byer.

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God has given many promises to those who honor His Word. It has become quite the fad of late years to question its authority. They are spelling it at home in places as "bible" with a small "b" and it is one of the most appalling signs of the times. The Korean Church never thinks of it in that way. For them, it is His Book of Authority. That is why they throng the Bible Classes. In 1936 there were 341,700 believers in the Church; 317,831 of them at least once in the year turned aside from business to attend one of these week long, all day Bible Classes. Over 10,000 were enrolled in the Bible Correspondence course; 344,268 were on the rolls of the Sunday Schools and more adults than children attended; 3,685 men and women attended Bible Institutes six to ten weeks at their own charges. 52806 children were in the D. V. Bible Schools; 1,500 children were in daily Bible Clubs. Friends have wondered if Koreans are all rich that they can take the time and spend the money for these things. They are desperately poor, but folks can always pay for what they value. Some value tobacco, or liquor or movies. Some value Bible study. It is all a point of view. Read the whole story in the book itself of how the Bible Class system was built up and why it continues. This is the Nevius Method beneath them all, the dynamic that makes them all work. Buy books for your home churches. They need the tonic of knowing the power of His Word again.

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